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Dr. MUHAMMAD IQBA

AND

The Ahmadiyya Moveme

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regenerated and revitalized it into an invincible, progressive and conquering faith which has nothing to fear from any criticism and upon whose laws and principles human social structure is to be constructed in future and to show that the way of presenting Islam by the Sir Sayyad school has now been discarded in favour of the form in which it has been presented by the Founder of the Ahmadiyya Movement even by those Muslim preachers and publicists who reject his claim to Messiahship. We give below only the opinions of a few well-known western writers to show the great impression the Ahmadiyya community as advocates and missionaries of Islam has made upon them :

> The Movement initiated by Mirza Ghulam Ahmad occupies a unique position, in relation to both the orthodox party and the rationalistic reformers represented by Sir Syed Ahmad Khan and his neo-Mu'tazalite followers. Ahmad himself declaimed bitterly against the professional *Mullas* of Islam, who kept the people in darkness, who had allowed Islam to die of formalism, who had not prevented its division into sects. He deplored the popular worship of saints, and set himself as a true reformer to restore the true and unpolluted faith of Islam to the followers of the Prophet. At the same time he could not tolerate the rationalizing expositors of Islam such as Syed Amir Ali and Prof. S. Khuda Bakhsh, who were beginning to throw doubt on the Quran as a perfect work of divine revelation, in tracing some of the sources of Islam to pre-Islamic Arabia, Judaism and even to Christianity. In regard to social reform, Ahmad stood by the conservatives. He repudiated the abolition of *purdah*, and staunchly defended the Islamic law of divorce and polygamy, 'spurning any attempt within Islam to adapt Muhammad's teaching and practice to present-day customs in Christian lands'. He frankly regarded Islam as the only religion which not only claims to be free from every error and falsehood, but also offers proofs of this freedom from error.*
>
> *Dr. Murray T. Titus, D. D., *Indian Islam*, p. 223-24.

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The Ahmadiyya are an interesting exception to the generally prevailing communal spirit of Islam. They concentrate on religious propaganda and abstain from all politics, preaching loyalty to British and all foreign rulers, because the only thing that interests them is whether and in how far certain situations enable them to convey the message. They are not concerned with Islam as a religious and political body, but with the spreading of the universal truth. In this respect they are a very remarkable group in modern Islam, the only group that has purely missionary aims. They are marked by a devotion, zeal and self-sacrifice that call for genuine admiration, notwithstanding their harassing and bitterly aggressive attacks. Their founder, Mirza Ghulam Ahmad, must have been a powerful personality. When I visited Qadian, where the group is situated that still considers him a Prophet, I was struck by the buoyant spirit of great enthusiasm for Islam. They are not humble bearers of a message, but the proud and self-conscious proclaimers of truth.*

It represents a later stage of the reaction to a Christianity by this time established and rapidly winning converts. It has attracted those Muslims who concerned alike at the inroads of Christianity and (to a small extent) of the Arya Samaj from without, and of rationalism and worldliness from within, turned eagerly toward a leader who took his stand firmly upon Islam as a revealed religion, as being the supreme revelation of God to man, and allowing no quarter to Christianity, pressed forward in unsparing attack.....†

The Ahmadiyya Movement ..... has become essentially a Muslim propagandist society though still looked upon with suspicion by the orthodox *Ulema*. To it belongs also the credit for the development of a modern Muslim apologetic which, though not yet fully able to handle Western technique of argumentation, is far from negligible.....‡

Taken out of this environment the (Ahmadiyya) Movement absolves itself mainly into liberal Islam with the peculiarity that it has a definitely propagandist spirit and feels confident

* Rev. Hendrik Kraemer, *The Moslem World*, Vol. 21, p. 120.
† *Ahmadiyya Movement*, H. A. Walter.
‡ Professor Gibb, *Whither Islam*, p. 215.

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that it can make an appeal to western nations which has already been made with some measure of success.*

The (Ahmadiyya) Movement represents a reaction to the naturalistic interpretations of Islam as set forth by the Aligarh reformers, while at the same time repudiating the authority of the orthodox *Mulla*..... It is this message of Ahmad and his followers that constitutes a very distinct contribution to the new Muslim apologetic and polemic which we are now considering, since the Ahmadis are at present the most active propagandists of Islam in the world.†

On the other hand, here we find the newest and most aggressive forms of propaganda against Christianity which have ever originated, and from here a world-wide programme of Muslim Foreign Missions is being maintained and financed. This, after all, is the logical issue of the spirit and teaching of Islam under the influence of modern conditions.‡

Attack on Ahmadiyya Movement Prompted by Political Considerations

In view of the great work that the Ahmadiyya Movement has done to remove misunderstandings about Islam and to diffuse and disseminate its light and preach it in such a manner as to be acceptable by even the most advanced and progressive modernist, and in view of the wonderful results that the Ahmadiyya Missionary activities in the West have produced and the manner in which those activities have disturbed the smug complacency of the Christian Missionaries and writers and have extracted unwilling and grudging admiration from them, it is for Dr. Iqbal to decide whether the Movement has disrupted and disintegrated Islam or has very largely added to its stability and solidarity. If only he could disabuse his mind of the prejudice and bias that have for sometime past obsessed his mind, due perhaps to the growing, increasing and steadily progressing influence of the Ahmadis in all

* *Islam at the Cross-Roads*, p. 106.
† Dr. Murray T. Titus, D. D., *Indian Islam*, p. 217.
‡ *Ibid*, p. 229.

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walks and phases of the country's life, he would realize that by carrying on his new campaign against the Ahmadiyya Movement he himself is guilty of the charge with which he has accused the Ahmadis. The Ahmadiyya Movement is no new phenomenon in the life of the Muslim community. It is about half a century ago that Hazrat Mirza Sahib founded his sect, organization or community. If the Doctor thought that the existence of a new religious organization was calculated to lead to the disintegration of the Muslim community in India he ought to have raised his voice then. It is rather late in the day for the learned Doctor, and it even impugns his honesty and sincerity of purpose, to denounce and condemn a people as very dangerous for the collective life of Islam in India after having worked with them in close collaboration to save that very collective life from being disrupted. It was only four years ago that he worked on a committee (All-India Kashmir Committee) of which the present Head of the Ahmadiyya community was the President and which had to deal with a question that deeply affected the entire social and political life of a large section of the Muslim community—the Kashmir Muslims. And it was Dr. Iqbal himself who suggested his name for that office and even urged and begged him to accept it. What new things have happened since then that should have opened the Doctor's eyes as to this Community being a great danger to Islam, if some personal or political reasons are not at its back. Leaving this point to be seriously considered by those who are used to taking all that comes from his pen as Holy Writ, we attend to dealing with the question of the finality of prophethood in Islam which constitutes the pivot round which the whole theme discussed in *Islam and Ahmadism*, revolves.

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The Idea of Finality

Dr. Iqbal vehemently rejects the idea that prophets of any description can come after the Holy Prophet in whom prophethood found its consummation. He says:—

> The simple faith of Muhammad is based on two propositions —that God is One, and that Muhammad is the last of the line of those holy men who have appeared from time to time in all countries and in all ages to guide mankind to the right way of living.

Again he says:—

> Theologically the doctrine is that: The Socio-Political organization called 'Islam' is perfect and eternal. No revelation the denial of which entails heresy is possible after Muhammad. He who claims such a revelation is a traitor to Islam.

He explains this doctrine thus: The birth of Islam is the birth of inductive intellect. In Islam prophetism reaches its perfection in discovering the need of its own abolition. Prophetism in the common use of the world is biologically antiquated and therefore unnecessary. Inductive reasoning and critical thinking are the modern and higher substitutes of prophetic inspiration and divination in gaining access to the secret springs of life and reality. The constant appeal of the Quran to reason and experience and the Muslim doctrine of the finality of prophethood in Muhammad proclaims the highest attainable attitude for reaching ultimate truth, *viz.*, that all personal authority claiming a supernatural origin has come to an end in the history of men, as being biologically superseded by the attitude of independent critical thinking.*

Rendered into simple English Dr. Iqbal's theory about the finality of prophethood comes to this: because the human faculties of critical thinking and

*Hendrik Kraemer in *The Moslem World*, Vol. 21, No. 2, p. 169.

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reasoning have matured and because the Socio-Political organization which is known by the name of Islam is perfect and eternal, therefore those holy men who have appeared from time to time in all countries and in all ages to guide mankind to the right way of living should not now appear. The object and purpose of prophethood described by Dr. Iqbal in the above passage leads us to think like the Rev. H. Kraemer that Iqbal's theory of revelation demonstrates that he, notwithstanding his so-called love for Islam and his great philosophical ability, is not a religious thinker in the right sense of the word, but a secularized mind, who adjusts his thinking to some great principles of Islam.

The Purpose of Prophethood

The object of the advent of prophets is over and above that what Dr. Iqbal thinks it to be. Even the perfection of the Socio-Political organization of Islam and the birth of inductive intellect cannot preclude the possibility of the coming of prophets because both these things without the aid of a living model and exemplar fail to help man to reach ultimate truth, to attain to that high stage of at-one-ment with God which is at once the aim and object of his existence. The purpose of prophet-hood is described by the Holy Quran in the verse :

"Our Lord! raise up in them a Prophet among them who shall recite to them Thy communications and teach them the Book and the wisdom, and purify them; surely Thou art the Mighty, the Wise" (2:129).

In view of the duties of a prophet described in the above verse how can the presence of a complete code of laws—the Quran—can dispense with the necessity of prophethood. A prophet is raised to strengthen and refresh the faith of the believers by the

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signs and miracles that God shows at his hands, he explains in the light of divine revelation that descends on him the difficult problems of the faith about which serious differences exist between the different sections of the believers and last but not least, he raises them from the lowest depths of moral degradation to the highest pinnacles of spiritual glory. As long as man is what he is, he is liable to err and deviate from the right way of living and whenever large masses of mankind break away from the stream of progress and give way to the promptings of their own base desires and the cravings of their own hearts, God raises a prophet who proclaims the duty of man to himself and to his Creator.

Prophets Still Needed

Dr. Iqbal is not a law unto himself. With all his learning and philosophy he cannot flout and contradict the Quran. There is not a single verse in the Quran which eliminates the possibility of the coming of prophets when there is a genuine need for one. We have a perfect law no doubt but we still need and will continue to need till the end of time those noble exemplars and models who are known as prophets. We still need those holy personages who being cleansed of all spiritual dross and dirt by God's own hand should purify us, raise us up spiritually to that high stage of nearness and communion with the Supreme Being which is the end and object of our existence. The Quran was there, and the 'inductive intellect' was there and yet the Muslims sank to the nadir of moral and political degradation which Islam's poets, philosophers and religious leaders in the later half of the 19th century sorely lamented and bewailed. That living faith which had animated the Holy Prophet's Companions with a new life forsook them. They needed some one who

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could renew and restore that dead faith. The Holy Prophet had promised them that Restorer and had called him a prophet. The Holy Prophet should at least be credited to know the Quran better than Dr. Iqbal. He called the Messiah a prophet who, he said, would appear at as great a distance of time from him as Jesus Christ who was also known as Messiah appeared after Moses to whom the Holy Prophet has been likened in the Quran. The Prophet's holy consort, the talented Ayesha, put on that famous verse of the Quran on which the whole structure of the idea of the finality of prophethood is erroneously based a construction quite different from the one which the upholders of this idea put. Ayesha forcibly contradicts the view that there shall arise no prophet after the Holy Prophet. This view, she thinks, is in open conflict with the Quran, with common sense and with the long-established divine practice. The Holy Prophet, she maintained, was 'the Seal of Prophets,' a term which means that he "was not a mere terminus of the line of prophets, but one, from whom subsequent prophets were to derive the credentials of their claims." This is a view which the leaders of religious thought in Islam during the last 13 centuries such as Mohy-ud-Din Ibn-ul-Arabi, Imam Sha'rani, Allama Zurqani, Imam Muhammad Tahir, Shah Wali Ullah of Delhi, Allama Mulla Ali Qāri, Mirza Mazhar Jan Janan of Delhi, Abdur Rahman Jami, Maulvi Abdul Hayy of Lucknow, Maulvi Muhammad Qasim, Founder of the Deoband College, etc., have consistently held. Let us give for the edification of Dr. Iqbal a reference from the writings of the well-known Sheikh Mohy-ud-Din Ibn-ul-Arabi. He writes about the spiritual status of the Messiah who was to appear among the Muslims as follows :

فله يوم القيامة حشران يحشر مع الرسل رسولاً ويحشر معنا وليا تابعاً محمدا صلي الله عليه وسلم-

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i.e., " The Messiah would be raised in two capacities on the Judgment Day, as a prophet with the prophets and with us as a saint and follower of the Holy Prophet, peace be with him."

No Independent Prophethood

Ibn-ul-Arabi not only definitely held the belief that a Messiah would appear among the Muslims but that he would be a Prophet of God. And to that kind of prophethood alone which according to the Holy Prophet and to his Companions and all the distinguished and respected spiritual leaders in Islam will continue among his followers, the Founder of the Ahmadiyya Movement laid claim and which is only another name for the highest stage of spiritual perfection to which a true Muslim can attain under the guidance and by following the noble example of his Master, the Holy Prophet. Such a prophethood can in no conceivable manner conflict with or detract from the finality of the Holy Prophet. The Founder of the Ahmadiyya Movement was careful in laying exceptional stress on the point that such a claimant to prophethood as may do away with the necessity of following the Holy Prophet or of accepting him without reservation or qualification as the one and only perfect guide in all spiritual matters, was a liar and an impostor ; yet Dr. Iqbal thinks that he sought to destroy the finality of the Holy Prophet. If Dr. Iqbal were to disabuse his mind of the animus that has poisoned it against the Ahmadiyya Movement and were to ponder dispassionately over the writings of the Founder, he will easily discover that he has laid no claim to that kind of prophethood which can abrogate or cancel the finality of the Holy Prophet. *Nabuwwat* (prophethood), he says, is a technical term chosen by God to connote the frequency of divine

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communications embodying prediction of coming events and its object is to make the truth of Islam manifest before the world, and also to show and establish the truth of the Holy Prophet (*Chashma-i-Maarifat*, p. 325).

Significance of Ahmadiyya Organization

Dr. Iqbal also thinks that it is psychologically possible for a saint to attain to prophetic experience but such an experience cannot entitle that saint to declare all those who do not believe in him as outside the pale of Islam nor can such an experience have any socio-political significance making its possessor the centre of a new organization and entitling him to declare this organization to be the criterion of the faith or disbelief of the followers of Muhammad. The Doctor evdiently seems to be labouring under a serious misapprehension as to the reality and significance of the Ahmadiyya Movement. The Founder of this Movement forged no social or political laws. Without the change of a jot or tittle the Ahmadis follow the social laws of Islam and the *sunnat* of the Holy Prophet. The fact that they are a distinct community with a strong organization whose members do not give the hands of their daughters in marriage to non-Ahmadis or do not say their prayers after a non-Ahmadi Imam can by no stretch of imagination attach to this organization any socio-political significance at variance with Islam. Iqbal, in fact, is against all reformation because reformation presupposes a new organization. He knows, realizes and believes that the Muslims are spiritually dead, that they have reached a point in their moral degradation of which even the Jews are ashamed yet he would have no reformers, an attitude which is totally opposed to common-sense, to all divine

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practice and opposed to the prophecies of the Holy Prophet about the rise of such reformers whom he called restorers or regenerators. The Founder of the Ahmadiyya Movement was one of such restorers. He appeared quite in accordance with the prophecies made by the Holy Prophet. Naturally he had to set up a community, a body of the soldiers of Islam. He could not allow these men who were quickened to a new life to have unrestricted social relations with the dead mass from which they were extricated. Nor could he allow his followers to say their prayers after an Imam who had rejected him whom God had sent and whose coming the Holy Prophet had regarded and declared as his own coming.

The Question of *Kufr*

Surely a person who does not believe in him whose advent the Holy Prophet foretold, belies and rejects the Holy Prophet himself as much as a person who does not accept the Holy Prophet defies God Who had sent him. The denial of the Promised Messiah implies as much the denial of the Holy Prophet as the denial of the Holy Prophet implies the denial and defiance of God. But just as he who rejects the Holy Prophet cannot be said to have become an atheist, similarly he who rejects the Promised Messiah cannot be said to have gone outside the pale of Islam in the sense that by this rejection he becomes quite on a par with non-Muslims, though by so doing he incurs a grave responsibility inasmuch as the Promised Messiah being a prophet of God his rejection amounts to *Kufr*, the Quran making no differentiation between the technical term it uses for the rejectors of those prophets who set up a socio-political organization and of those who do not. That is what the Quran and the Holy Prophet teach us. Let not Dr. Iqbal,

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in his over-anxiety to protect the solidarity of Islam, which exists nowhere save in his own imagination, against a "religious adventurer" who according to him is the centre of a socio-political organization, try to modify or improve upon the universally accepted principles of Islam and thus arrogate to himself a position which renders its holder "a traitor to Islam."

Dr. Iqbal Misunderstands Ahmadiyya Doctrines

The learned Doctor seems to have completely misunderstood the entire Ahmadiyya standpoint with regard to the kind of prophethood to which the Founder of the Ahmadiyya Movement laid claim or else he deliberately misrepresents that standpoint. Discussing the Prophet-rearing power of the spirituality of the Holy Prophet which, according to the Founder of the Ahmadiyya Movement helped him to rise to the status of a full-fledged prophet though with no new law, system or dispensation, he thus pours ridicule on this point of view: "But if you further ask him (Founder of the Ahmadiyya Movement) whether the spirituality of Muhammad is capable of rearing more prophets than one, his answer is No." Being convinced that the Ahmadis confine the gaining of the status of prophethood after the Holy Prophet Muhammad to only their Founder, he thinks he has shattered the whole fabric of his prophethood to pieces and in an ill-concealed glee he thus exposes "the absurdity" of the Ahmadiyya view:

> This virtually amounts to saying: Muhammad is not the last Prophet, I am the last.....As I read the psychology of his mind he, in the interest of his own claim to Prophethood, avails himself of what he describes as the creative spirituality of the Holy Prophet of Islam and at the same time deprives the Holy Prophet of his finality by limiting the creative capacity of his spirituality to the rearing of only one prophet, *i. e.*, the Founder of the Ahmadiyya Movement. In this way does the new

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prophet quietly steal away the finality of one whom he claims to be his spiritual progenitor."

Now this is something which is absolutely contradictory to the whole Ahmadiyya concept about the continuity of prophethood and instead of holding the Ahmadis up to ridicule Iqbal has made himself the laughing stock of the whole world by betraying such a woeful ignorance of even the cardinal doctrine of the Ahmadis that prophets with no new law or dispensation will continue to rise among the followers of the Holy Prophet till the end of time. The Founder of our Movement has in clear and unequivocal terms prophesied about the rise of a Reformer from among his progeny whom God shall especially bless with revelation and through whom Islam shall make wonderful progress. A person of his deep learning was expected to acquaint himself with at least the fundamental doctrines and principles of a community whose power and prestige he had girded up his loins to break.

Dr. Iqbal's lack of proper realization of the Ahmadiyya view-point with regard to the continuity of prophethood does not end with his deliberate or unconscious misrepresentation of that view. He in a discussion of the sources of the Ahmadiyya Movement and the ideas which according to him worked upon the mind of its author, has betrayed a still profounder ignorance. He thinks that the year 1799 was a turning-point in the whole history of Islam in Asia. The fall of Tippu in that year extinguished all Muslim hopes for political prestige in India and with the destruction of the Turkish fleet in the battle of Navarneo the decay of Islam in Asia reached its climax. This decay of the political power of Islam and the rise of European or better British Imperialism in Asia gave rise to some religious questions which were exploited by the Founder of the Ahmadiyya Movement to set up his

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own claim as the Promised Messiah and Mahdi and to strengthen the hands of the British in India. He tries to bring out and prove that Ahmadiyyat is in league with British Imperialism in India and all the claims, doctrines and teachings of its Founder were invented and for these revelational authority sought, to kill in the minds of the Muslims of India all those beliefs which militated against British Imperialism. Thus the whole creed of the Founder was inspired not by the God of Life and Power but by the forces of degradation and decadence to which the political power of Islam in India had fallen a victim; and the British Imperialists in India finding that the Ahmadiyya Movement suited their purpose and helped to root out from the minds of the Muslims any idea of opposition to their rule based on the commonly-held beliefs that the Turkish Caliph was their spiritual Head and that the rulers referred to in the Quranic verse : " Obey God, obey the Prophet and the rulers from amongst you " were Muslim rulers and that India being under Non-Muslim rulers had ceased to be *Dar-ul-Islam* and therefore *jehad* had become obligatory on all Muslims, gave all possible encouragement to this Movement. In this way the learned Doctor tries to show that the Ahmadiyya Movement is at once a product of and a means to, the perpetuation of British Imperialism in India. He dubs and denounces the very widely and tenaciously-held Muslim belief about the advent of a Messiah and Mahdi as Magian and thinks that pre-Islamic Magian ideas working on the mind of the Founder, through the channels of Islamic mysticism were responsible for the Ahmadiyya Movement being set up by him. We have already dealt with this subject at some length in the earlier part of our article as to whether the idea about the appearance of Messiah was

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Magian or purely Islamic, based on the indisputably authentic traditions of the Holy Prophet of Islam. Suffice it here to say that even if any Magian ideas had worked on any mind, it was the mind of the Holy Prophet who had given rise to this idea and not the mind of the Founder of the Ahmadiyya Movement. Ahmadiyyat, as Dr. Iqbal wrongly thinks, is not hidden behind the mist of medieval mysticism and theology but is founded on the solid rock of the Quranic texts and is supported by the traditions of the Holy Prophet and by all those standards and criteria by which the truth of the claim of a prophet is tested, supplemented by those hundreds of signs from heaven and earth which God manifested in its favour. This is a subject which requires separate and independent treatment.

The Doctrine of *Jihad*

It is true the Ahmadis never looked upon the Sultan of Turkey as the spiritual Head of Islam and the casting off the *Khilafat* by the Turks like a worn-out garment has established the unchallengeable sanity and correctness of their view. And consistently with reason, common-sense and with the canons of Islamic Law they have never regarded India as *Dar-ul-Harb* since their rulers have accorded them perfect religious freedom and do not in any manner interfere with the exercise of their religious rites. The idea that the mere fact that a country having non-Muslim rulers renders it *Dar-ul-Harb* is in open conflict with the views of some of the greatest leaders of religious thought in Islam. And if Dr. Iqbal and those whose religious views he claims to represent think otherwise, their actions should at least correspond to their views. They give obedience to British laws and British officials as voluntarily as do the Ahmadis, yet the Ahmadis are disloyal to Islam and they are not.

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Does not their attitude towards the constituted authority show that the Ahmadiyya view in this respect is the only sane, consistent and practical view ? If Dr. Iqbal is at least honest in holding the view that India is *Dar-ul-Harb* or that the verse "obey God, obey the Prophet and the rulers from amongst you," does not apply to the authority established by law whether Muslim or non-Muslim, no course is open to him but to withhold his allegiance from the British Government in India and at once proclaim *Jihad*. He himself should at least give proof of that spiritual virility of which according to him the Ahmadiyya teaching inspired by the political decadence of Islam has deprived the Ahmadis and has made them "accept their political environment as final". It is one thing to pander to the low sentiments of an unthinking and unreasoning rabble by popular shibboleths and catch-phrases clothed in a philosophic garb and quite another to live up to one's principles and cherished views especially when acting upon them involves risk to life and limb. In spite of what its traducers and detractors might say, the Ahmadis have never tried to hide their beliefs, however unpalatable they may be to others and have never failed to live up to them. India, according to their belief, is *Dar-ul-Islam* and therefore *Jihad* is cancelled or postponed till that time when it ceases to be *Dar-ul-Islam*. They are engaged in a *Jihad* which has no limitation and comes to an end under no circumstances, nor does it require any condition precedent to its being proclaimed. *Jihad* by the sword is permitted only when religious freedom is denied to the Muslims in a country or when war is made on a Muslim country by a non-Muslim country with the aim and intention of exterminating Islam and this *Jihad* comes to an end when the above condition ceases to exist. But *Jihad*

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by the Quran which in the language of the Quran is the greatest kind of *Jihad* is not only permissible but obligatory on all Muslims under all conditions and never comes to an end under any circumstances. In this *Jihad* the Ahmadis are engaged with all their main and might and with this *Jihad* they hope to conquer the whole world. They consider no sacrifice too great in the way of carrying the message of Islam to the farthest ends of the earth. And any person whose perception has not been totally blinded by prejudice can see that it is the Ahmadis alone who as a community are doing this great and noble work.

Is Ahmadiyya Movement an instrument in the hands of Decadence ?

Whether the Founder of the Ahmadiyya Movement was inspired by the God of Life and Power or was an instrument in the hands of decadence is patent to even a casual observer from its missionary activities to which tributes have been paid from people who are in a position to adequately guage and estimate the great work its members are doing and to which a brief reference has been made in the preceding pages. We assure Iqbal that if ever a time came when in accordance with the conditions laid down by the Quran *Jihad* by the sword became obligatory upon the Muslims, the Ahmadis will constitute the vanguard of the forces which will defend Islam. The time is not yet. It may come to-morrow or it may not come for hundreds of years or never at all. We who are used to cruel persecution, to social ostracism and even to the most cruel form of death by stoning and who at a moment's notice, in most cases without proper wherewithal, leave for unknown countries for conveying the message of Islam by prayer, persuasion and other peaceful methods will not be found wanting when a call of a different kind were

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made on our love for Islam. But we are not used to killing people; we have learnt only how to be killed in the way of our Lord without even raising a voice of protest. The history of our Movement proves that. We are not like Sir Sayyad, the late Sayyad Amir Ali and their followers the weak apologists of Islam but are its aggressive soldiers. Our spiritual virility has not been destroyed. Iqbal is mistaken in thinking so.

We Shall Conquer the World

Our Founder has infused a new vitality in us, a new life, a new will and power to work. Let not Dr. Iqbal delude himself with the idea and try to delude others that we are content with our political servitude. We have accepted no political environment as final nor have furnished any basis revelational or otherwise for India's present political subjugation nor have we rendered any service to British Imperialism in or outside India. On the contrary we are determined to change the whole order of things. We shall create a new heaven and a new earth. We shall make Islam and its true followers triumphant in the world. We shall brook no opposition, tolerate no check or obstacle. We are determined to destroy Christianity and that godless, accursed materialistic Western civilization which is based on Christianity. Only our methods are different. We may take a longer time to bring about a new order of things but when that order once came into being, it would not be easily displaced. We are poor, powerless, without worldly means and material possessions. But God has bestowed upon us in abundance that spiritual vitality which Iqbal erroneously thinks has been killed in us and with this weapon we will conquer the world. It is by our methods that the real solidarity of Islam will be created and maintained. The Holy Prophet's mission was not to build

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a political organization or to found an Empire. He was essentially and above all things a Prophet of God. His mission was to convey the message of Islam to the world and it is by this method alone that the spiritual solidarity of Islam can be established and maintained and we have adopted this method. This way lies success, salvation, the solidarity, spiritual and temporal, of Islam. We have rendered no service to British or any other imperialism. But we have always sought and tried to create peace, amity and goodwill. We give our co-operation and loyalty to the British in India because they give us security and complete and unrestricted religious freedom and our brethren in other countries give their fullest co-operation and loyalty to the Governments under whose ægis they live. We have entered into no secret pact with the British. Our attitude is consistent all the world over. We shall give our co-operation to any Power, party, movement or institution if it helps us in the great work of preaching and spreading of Islam. But if ever we were denied full religious freedom or the right to preach the message of Islam peacefully by any Government, the world shall see that it will forfeit our co-operation. This is what Islam teaches us. We do not like Iqbal 'preach the gospel of Islamic solidarity while in Lahore and coquet with British Imperialism while in London,' a fact to which Pandit Jawahar Lal Nehru has made pointed reference in his article and which Dr. Iqbal has not had the courage to deny. If we do not preach hatred of the British and believe in no bloody *Jihad* against them, it does not mean that we are willing tools in the hands of British Imperialists. Those who constantly heard the voice of God through their Founder that the world was at the threshold of a new era and that they were decreed by God

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to be the pioneers of a new order of things could not possibly be the instruments of any imperialism nor could they accept any political environment as final. We give below a few of the Promised Messiah's revelations to show that those who believe in them as God's own word could not possibly be credited with a defeatist, slavish mentality :

Hearken, the help of God is nigh. We shall give thee a victory. God will exalt thy name, and the Heavens and Earth will be thine, as they are Mine. I will cause thy name to be known unto the uttermost corners of the earth, and all nations shall gather under thy banner, and monarchs shall seek blessings from thy clothes. Within a space of three hundred years all western countries shall have accepted Islam, the followers of other religions will be but few in number.

Times are changing. Things in India have already taken a new turn. But let not Dr. Iqbal think that the new spirit of democracy which is coming to India can disillusion us or convince us of the absolute futility of our theological views. These beliefs are founded on the solid rock of the Quranic injunctions and the *Sunnat* and traditions of the Holy Prophet of Islam and no change in the affairs of nations can show them to be futile or foolish. If Iqbal lived to see India rise to its full political stature he will see that Ahmadiyya political views or " theological inventions " as he contemptuously calls them, will undergo no fundamental change.

Iqbal Against All Change

One word more about Iqbal's justification of religious intolerance before we finish this rather long article. Giving a few sentences from Durant's *Story of Philosophy* which deal with the great philosopher Spinoza's excommunication by the Jews of Holland, Dr. Iqbal tries to show that just as the elders of the Jews of Holland saw the only means of preserving their little group from disintegration in excommunicating the philosopher Spinoza who had attacked their religious beliefs and practices and were justified in doing so, similarly the orthodox Muslims were right in regarding the Ahmadiyya heresy 'as treason and showing toleration towards it as suicide.' Sometime ago while dealing with the 'Ahmadiyya heresy' he had advanced the same

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argument in regard to the Jews of Palestine in the time of Jesus. He believes the excommunication of Spinoza by the Jews of Holland to be justifiable and the persecution of Jesus by the Jews of Jerusalem and their putting him on the Cross to be equally justifiable because he seems to be strongly wedded to the view that once a faith or a community is established, no reform movement should be allowed to exist within it later on. If this is Iqbal's view that the rise of a reformer among a people is calculated to destroy their solidarity, then all religious teachers and social reformers will have to be regarded as the disrupters of the unity of those peoples to whom they gave their message as their appearance among them was at first certainly the cause of bitter dissensions and differences among them. We need cite no particular instance. What is true in this respect of the Founder of the Ahmadiyya Movement is true of all the Prophets of God from Noah down to the Holy Prophet Muhammad (peace and the blessings of God be upon them all). If all new thought is to be thus suppressed, then good-bye to all human progress and if to save their community from disintegration the Jews had succeeded in suppressing Christianity and the Quresh of Macca in suppressing Islam and the Brahamans, in order to preserve their unity and ensure their survival had been successful in nipping the 'Buddhist heresy' in the bud, the world would indeed have been much poorer socially, spiritually and intellectually. It is really very amazing that Dr. Iqbal, as sarcastically hinted by Pandit Jawahar Lal Nehru, should have preferred to sail with Cardinal Newman in the same boat, who denying the nineteenth century assumption of the progress of our race said that "our race's progress and perfectability is a dream, because revelation contradicts it" and "it would be a gain to this country were it vastly more superstitious, more bigoted, more gloomy, more fierce in its religion, than at present it shows itself to be," and should have preferred stagnation and retrogression to motion, progress and life.

The Ahmadiyya Movement

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THE Ahmadiyya Movement was founded by Hazrat Ahmad, the Promised Messiah and Mehdi and the expected Messenger of all nations. In the spirit and power of all the earlier prophets he came to serve and reinterpret the final and eternal teachings laid down by God in the Holy Quran. The Movement therefore represents the true and real Islam and seeks to uplift humanity and establish peace throughout the world. Hazrat Ahmad died in 1908, and the present Head of the Movement is his second successor, Hazrat Mirza Bashir-ud-Din Mahmud Ahmad, under whose direction the Movement has established Missions in many parts of the world, the following being the addresses of some of them:

(1) THE LONDON MOSQUE, 63, Melrose Road,
Southfields, London, S. W. 18, England.

(2) THE AHMADIYYA MOVEMENT IN ISLAM,
Sufi M. R. Bengalee, M.A.,
56 E, Congress St., Suite 1307,
Chicago, Illinois, U. S. America.

(3) THE AHMADIYYA MOVEMENT,
P. O. Box 39, Salt Pond,
Gold Coast, West Africa.

(4) THE AHMADIYYA MOVEMENT,
Rose Hill, Mauritius.

(5) THE AHMADIYYA MOVEMENT,
P. O. Box 727, Lagos,
Nigeria, W. Africa.

(6) THE AHMADIYYA MOVEMENT,
Box No. 305, G. P. O.
Perth, W. Australia.

(7) THE CENTRAL (E.A.) AHMADIYYA
MUSLIM ASSOCIATION,
P. O. Box No. 554, Nairobi
(Kenya Colony).

(8) MAULVI ABUL 'ATA, Maulvi Fazil,
Mount Carmel, Haifa, Palestine.

(9) MAULVI RAHMAT ALI, Oetœsan Ahmadiah,
Defensielijn V/d Bosch, No. 139, Batavia Centrum, Java.

(10) MAULVI MOHD. SADIQ, H.A., Oetœsan Ahmadiyya
Padang—(Sumatra.)

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بسم اللہ الرحمن الرحیم

نحمدہ ونصلی علی رسولہ الکریم

Dr. MUHAMMAD IQBAL
AND
THE AHMADIYYA MOVEMENT

Dr. Iqbal Repeats His Attack

Dr. Sir Muhammad Iqbal has waged a veritable war against the Ahmadiyya community. He seems to have mobilized all the forces he could muster to give a shattering blow to the rising, increasing and growing influence of the Community in the political, social and, above all, in the religious life of the country. In the Ahmadiyya Movement Dr. Muhammad Iqbal sees a great danger to Islam whose integrity, stability and solidarity he is anxious to save at all costs from the disintegration and disruption which he thinks this Movement has already caused and is likely to cause in the Muslim society if its growing influence is not checked. To this effect he wrote last year a long article in the *Statesman* in which among many other things he said that because Islam repudiated the race idea altogether and founded itself on the religious idea alone, Muslim society was naturally much more sensitive to forces which it considered harmful to its integrity and therefore it could

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not brook and tolerate any religious movement within its ranks.

Pandit Nehru and Dr. Iqbal

The issues raised in the learned Doctor's article in which he bitterly attacked the Founder of the Ahmadiyya Movement, its tenets, doctrines and teachings and had ascribed to the Ahmadis beliefs and doctrines to which they do not at all subscribe, were effectively dealt with from various stand-points in different journals and papers by Ahmadi, non-Ahmadi and even non-Muslim writers, a fairly long article appearing in the *Review of Religions* also which covered almost all the points referred to in his statement. But the article which attracted most attention was the one which that great and noble son of India, Pandit Jawahar Lal Nehru wrote from Almora District Jail and which appeared in the November issue of the *Modern Review* of Calcutta. Pandit Jawahar Lal asked Dr. Muhammad Iqbal, if Islam repudiated the race idea what did he think of the Turks who took pride in the Turanian race, of the Persians who were proud of their own ancient racial traditions and if all reforms were to be put down by a forcible hand what did the learned Doctor think of the Ataturk Kemal who had changed Turkey out of all recognition, of the great Ghazi who had inflicted on his people at the point of the sword the imitation of western manners and ways of living, of western dress, western outlook on life, even western ideas and beliefs and had abolished such Islamic institutions as polygamy, purdah and Caliphate, had separated the Church and the State so that religion had ceased to be a phase of national life and had become purely a private concern, had replaced the Islamic code of laws by a mixture of the Italian penal code, the Swiss civil code and the German commercial code, had discarded the Turkish

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alphabet in favour of the Roman alphabet and even ordered the calling of the Azan and the reading of the Quran and the prayers in Turkish.

Dr. Iqbal as High Pontiff of Islam

To this crushing home-thrust Dr. Muhammad Iqbal has given a very flimsy and feeble reply in his *Islam and Ahmadism*. He has vainly tried to gloss over some of these fundamental changes as pardonable errors of judgment and to justify others and has donned the mantle of a high Pontiff of Islam by declaring that "according to the law of Islam the Amir of a Muslim State has the power to revoke the 'permissions' of the law if he is convinced that they tend to cause social corruption," as if the enactment of temporary measures to check the abuse of a certain law was the same thing as the permanent suppression of that law and its complete and unqualified replacement by a State-measure. The Islamic law gives no such authority to any Amir or Imam. The solidarity of Dr. Iqbal's Islam is not a whit interfered with by such sweeping and wholesale suppression of some of the fundamental ordinances of Islam and the placidity and complacency of his Muslim conscience remains undisturbed over it but he pretends to detect a serious danger to that solidarity—to the very life and existence of Islam—in the teaching of a servant and a champion of Islam whose powerful defence and advocacy of the Islamic doctrines, practices and teachings brought home to the envenomed Christian preachers and publicists the realization that Islam was not so vulnerable and an easy morsel as they had taken it to be; and who carved out from the indifferent, lethargic and apathetic Muslim community a body of soldiers of Islam who know and understand the needs of Islam and

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know also how to fulfil them, who are fighting its battles in every land, under all sorts of conditions and climes and have carried the torch of that inextinguishable and ever-effulgent Light which emanated from the dark desert of Arabia fourteen hundred years ago, to the most distant and inaccessible corners of the globe.

The followers of the Aga Khan

Far be it from us to decry, disparage or discredit the great Aga Khan. In the words of Sir Muhammad Zafrullah Khan 'as a prince among men, an associate of princes in Europe and Asia, and an Ambassador of East to West he occupies a unique position'. It is to show that Dr. Muhammad Iqbal's attack on the Ahmadiyya community is not sincere and honest and is prompted more by political considerations than by religious conviction, at best by misapprehension and a lack of proper realization of the Ahmadiyya stand-point, that we have to refer to Pandit Jawahar Lal's remarks about the Aga Khan. The Pandit asks the Doctor if the Aga Khan's being regarded as an incarnation of God by his followers and their ascribing to him divine attributes can quite fit in with the solidarity of Islam, why should the claim of the Founder of the Ahmadiyya Movement to be a prophet who brought no new law nor could add to or substract from, a jot or tittle from the old law and was a prophet only in this sense that he had attained to the highest stage of nearness to God and was the recipient of divine revelation, interfere with that solidarity and integrity ? The Pandit's article is not so much an attack on the Aga Khan as an exposure of Dr. Iqbal's chicanery in judging the Aga Khan and the Founder of the Ahmadiyya Movement by different standards. The Doctor Sahib cannot be unaware of the tenets and doctrines of the followers of the Aga Khan. If he is,

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it does him no credit. The Aga Khanis, we are informed on unimpeachable authority have serious differences with the orthodox Muslims. They do not say their prayers with the Muslims. They do not fast nor go to *Hajj*. They have not a single mosque but only Jamait-Khanas and we are even told that they do not believe in the Quran and their Kalima is *La ilaha ill-Allah Muhammad-rasul Ullah Ali Sahi Allah*, *i. e.*, there is none worthy of worship but Allah and Muhammad is the Messenger of Allah and Ali is Allah in fact.

If these are the beliefs of the followers of the Aga Khan or if they subscribe to even a single belief attributed to them, we wonder if Dr. Iqbal would regard it a revolt against the basic beliefs and practices of the Islamic faith and if that Islam about whose internal solidarity he is so anxious would tolerate such a group within its fold. But who is Dr. Iqbal to brand or dub any group or sect as outside the fold of Islam because it holds different views from him on some doctrinal points or puts a construction on a basic doctrine or principle of Islam which runs counter to the one generally condemned as heretic? He would like to have a strict uniformity and conformity enforced where and when possible by the power of the State. But who is to judge who is an orthodox and who is not? Orthodoxy, as beautifully said by Pandit Jawahar Lal, is generally one's own doxy and the other person's doxy is heterodoxy.

The Muslims a disunited people

And where is that stability or solidarity of Islam which, as Dr. Iqbal says, the Ahmadiyya Movement has disturbed or disrupted? It exists nowhere except in the learned Doctor's own brain. The Muslims like the Christians are hopelessly divided into innumerable

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warring sects each calling the other *Kafir*. There never has arisen among them a leader, terrestrial or celestial, who sought to better their condition, spiritually, socially, educationally or economically whom they did not oppose, persecute and call a *Kafir* and this is why they have ever remained a leaderless people. To call a people who have no leader, no internal cohesion, no agreed programme, a compact and united community is an anachronism. The Muslims have no solidarity, no cohesion and they badly need a leader as admitted by Dr. Iqbal himself in his statement published in the *Statesman* last year, who should give them a lead they sorely want and create within their ranks real solidity and cohesion, by separating, of course, grain from chaff and kernel from mere shell. Dr. Iqbal wants himself to be that leader and that is perhaps the chief cause of his quarrel with the Ahmadiyya community. But whatever philosophical garb he may give to the ambition which is consuming his whole being and however strongly he may contradict the commonly-held view that a great heavenly leader was to rise among the Muslims 14 hundred years after the Holy Prophet and condemn this view as Magian, the finality of the Holy Prophet demands that such leaders and reformers should appear among his followers when they stand in need of one. The finality of the Holy Prophet does not and cannot prevent the coming of heavenly-appointed 'Reformers' who should give light to the blind and hearing to the deaf. It has only confined the appearance of such Reformers within the fold of Islam. It is inconceivable that God should have discontinued His own long-established practice of sending reformers when the great masses of mankind became morally and spiritually

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corrupt, without any apparent reason. Leaving aside the question whether or not a prophet can come after the Holy Prophet, even the so-called 'spiritual emancipation of man' cannot dispense with the necessity of the appearance of divinely-appointed Reformers. And how the state of expectation which Doctor Iqbal thinks the appearance of such divine reformers at different intervals produces, can react adversely on the moral and spiritual condition of the people among whom they are born and preach their message, it is beyond us, poor mortals to understand.

Is Muslim belief about the coming of the Messiah a Magian idea ?

Sir Muhammad Iqbal then forcibly contradicts the widely-held Muslim belief that a Messiah or Mahdi can ever come and considers and condemns this belief as a Magian idea. But he seems conveniently to forget the patent fact that the Holy Prophet himself was responsible for this 'Magian' idea to have become so widespread and tenaciously held by the Muslims during the past 13 centuries and he alone is to be held responsible for 'the state of constant expectation' in which the Muslims have lived and which, as Iqbal thinks, tends to result in 'the constant formations of fresh communities by all sorts of reformers'. With all his learning and erudition, his deep and vast knowledge of Islamic theology, it is not possible even for the great Poet-philosopher-theologian to deny this Muslim belief in view of the very large number of the traditions of the Holy Prophet in which he has repeatedly, pointedly and positively spoken of the appearance of the Messiah among the Muslims. It is possible to reject a certain tradition as spurious and unreliable. But to reject a vast number of traditions found in the books of *Hadith* considered by the consensus of Muslim

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scholarly opinion as most authentic, reliable and trustworthy is to shake the very foundations of Islam.

The Status of *Hadith*

The Quran is the revealed Word of God and *Hadith* the collection of the sayings of the Holy Prophet who was the Quran incarnate. The Quran is the Law and *Hadith* the exposition of that Law by the bearer of the Law himself. If you deny the *Hadith*, you bring yourself on a par with the Holy Prophet and claim not to stand in need of knowing how he explained the Quran in practice and by words of the mouth, and you, in fact, do not recognize him as a model and an exemplar to be followed. That is a position which no Muslim, not even a philosopher like Iqbal, would dare accept. But if you refuse to submit to the authority of the *Hadith*, you cannot run away from this position. If, on the other hand, you recognize the very high position they possess in the Islamic theological literature and treat the teachings, prophecies and explanations of the Quranic injunctions and ordinances embodied in them with the respect they deserve, then you cannot justifiably reject as spurious or treat as of no account a *hadith* about the authenticity and reliability of which there are no two opinions ; and the many traditions containing the prophecy about the coming of the Messiah are of that kind. Not only the prophecy about the appearance of the Messiah is to be found in all the six books of *hadith* whose reliability is considered beyond doubt and dispute but large chapters have been devoted to dealing with the time and manner of his coming, the signs that would precede his advent, his special mission, his physical appearance, his parentage and even the place of his birth. Add to the prophecies about the coming of the Messiah the promise that the

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Holy Prophet held out to his followers about the advent of the Mahdi and Dr. Iqbal's theory about 'the state of constant expectation' falls to the ground. The learned Doctor could, perhaps, reject the Founder of Ahmadiyya Movement on the ground that the prophecies recorded in the books of *hadith* did not apply to him but to deny outright the possibility of the advent of any Reformer to be known as the Messiah and Mahdi is a thing which only a philosopher of his calibre can dare. But as the prophecies about the Messiah and Mahdi were so fully and completely fulfilled in the person of the Founder of the Ahmadiyya Movement that it required an equal amount of audacity on the Doctor's part to reject his claim, he thought it safer and easier to reject as unreliable all the traditions containing the prophecies about the coming of the Messiah and the Mahdi.

Was a Divine Reformer Needed?

The learned Doctor could very well say that the leaders of Muslim social and religious thought being quite equal to the task claimed to have been done by the Founder of the Ahmadiyya Movement, there was no need of the coming of any Promised Messiah or Mahdi. But he is too shrewd an observer of men and affairs to honestly say that. There had come about a great crisis in the life of Islam and according to the sayings of the Holy Prophet nothing was left of the Quran except its name and of Islam except its forms, a state of affairs over which every Muslim leader of note has raised cries of woe and lamentation during the last fifty years, Dr. Iqbal occupying a very prominent place among them. To raise the Muslims from the depths of moral degradation and spiritual apathy to which they had sunk was too colossal a task for

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the Ulema to accomplish. Not only the house of Islam had become divided and the Muslims had left Islam to its fate, the world at large was at the threshold of a new age, a new era and demanded a Great Teacher and Leader to extricate the affairs of nations from the morass into which they had become hopelessly inveigled. The rise of the materialistic and mechanistic godless western civilization and the unchallengable stranglehold it had acquired over the nations of the East and the entirely materialistic and atheistic outlook on life which it had succeeded in engendering was characterized by the Holy Prophet as a calamity far excelling in its spiritual ravages anything that had gone before or would come after. Does Dr. Iqbal honestly think: (if he does not also reject this tradition as spurious) that the spiritual and moral havoc which the anti-Christ has wrought and to which a sorrowful reference was made by the Holy Prophet in the words :

مابين خلق آدم الى قيام الساعة امر اكبر من الدجال۔

i.e., "There is no mischief greater than that of the *Dajjal*, from the time the heavens and earth came into being to the crack of doom," could be successfully met by the so-called *Ulema* ?"

All-Round Degradation of the Muslims

Even at the risk of a little deviation or making our article rather lengthy we are tempted to give a couplet or two from the world-renowned sixtet of Hali, Islam's greatest poet of the last century and from Dr. Iqbal's own *Jawab-i-Shikwa* to show the all-round degradation of the Muslims demanded the appearance of a great Reformer, a Teacher and Leader inspired by God and endowed by Him with powers to successfully grapple with the evils that were

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rampant and raging in his time. Hali says:

ملے کوئی ٹیلا اگر ایسا اونچا کہ آتی ہو واں سے نظر ساری دنیا
چڑھے اس پہ پھر اک خرد مند دانا کہ قدرت کے دنگل کا دیکھے تماشا

....

پھر اک باغ دیکھیگا اُجڑا سراسر جہاں خاک اُڑتی ہے ہر سو برابر
نہیں تازگی کا کہیں نام جس پر ہری ٹہنیاں جھڑ گئیں جس کی جلکر
نہیں پھول پھل جسمیں آنے کے قابل ہوئے روکھ جس کے جلانے کے قابل
جہاں زہر کا کام کرتا تھا باراں جہاں آکے دیتا ہے رو ابر نیساں
تروہ سے جو اور ہوتا ہے ویراں نہیں راس جس کو خزاں اور بہاراں
یہ آواز پیہم وہاں آرہی ہے کہ اسلام کا باغ ویران یہی ہے

i. e., If there could be found a hill so high as to command a full view of the whole world and a wise man were to climb it to have a glance over nature's panorama, he would see sights of vastly different nature.....Then he would see a garden wholly deserted and desolate, covered all over with dust and dirt which freshness and bloom have completely forsaken and all the green branches of whose trees have fallen after having withered and dried up, a garden quite incapable of growing new trees or yielding fresh fruit, whose trees are fit only to be burned as fuel, a garden where even the timely life-giving rain serves as a deadly poison and which even clouds laden with water are incapable of making green. There one continuously hears a voice singing in doleful dirges: 'This is the desolate and deserted garden of Islam.'

Iqbal Bewails Muslim Moral Bankruptcy

It is for Iqbal to say what inspired Hali to write his famous poem and whether he tried 'to glorify by the force of a seductive art or logic all that was ignoble and ugly in the life of his people,' the fact remains that Hali had keenly felt the degradation of his people and wanted by the only means at his disposal to rouse them from their lethargic sleep. Let us see what

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Iqbal, the uncompromising advocate of the solidarity of Islam, thinks of the Muslims of his day. He says:

شور ہے ہوگئے دنیا سے مسلماں نابود ہم یہ کہتے ہیں کہ تھے بھی کہیں مسلم موجود
وضع میں تم ہو نصاریٰ تو تمدن میں یہود یہ مسلماں ہیں! جنہیں دیکھ کے شرمائیں یہود

"The cry has arisen that Muslims have disappeared from the world. But the question is, did they ever exist any where. You resemble Christians in your appearance and the Jews in your mode and manner of living. These are Muslims of whom the Jews are ashamed."

We wonder if the idea has ever occurred to Dr. Iqbal that if the Muslims have turned Christians and Jews all but in name, a Messiah was needed or not to make them true Muslims again. In the above couplet the Poet-philosopher has only versified a famous saying of the Holy Prophet in which he (the Holy Prophet) is reported to have said that a time would come when his followers would follow the Jews step by step to such an extent that if a Jew had ever committed adultery with his mother, a Muslim would also be found guilty of such a heinous crime and then would the Messiah descend among them, to lead them to the path of true Islam.

Mufti Muhammad Abduhu agrees with Hali & Iqbal

We hope a quotation on spiritual, moral, social, economic and political degradation of the Muslims from the famous Mufti Muhammad Abduhu of Egypt, the well-known disciple of Syed Jamal-ud-Din Afghani who, according to Iqbal, had stirred the soul of Islam more deeply than any body else, would not be irrelevant. The Mufti says, 'We have said a few words about our past glory. Now listen to what miserable condition we have been reduced. It is quite obvious that we are to-day the most dishonoured and degraded people in the world. We are great in numbers but

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without any honour or respect. We have become devoid of all good moral qualities; of piety, generosity and chastity; will, determination and resolve; patience, hard work and fortitude; enthusiasm, zeal and ardour, purity, piety and righteousness, justice, fairness and impartiality; nobility, politeness and considerateness; unity, concord and harmony; love, affection and mutual regard. Alas! all our good qualities have left us one by one and we have now completely reverted to our former state. The world has become dark for us again. We are looked down upon as stupid. Again we have fallen a prey to all those immoralities from which Islam had rescued us. The only difference is that in the pre-Islamic dark period, all our vices and immoralities were due to ignorance, now all these vices are indulged in in the name of civilization and culture. In those days it was the curse of idolatry that had stifled all finer qualities in us, now it is the curse of selfishness. Then men worshipped stocks and stones, now they worship their ego and self-interest. In the days of Ignorance swords were unsheathed in meetings where poems were recited and now much useful energy is wasted in quite trivial bickerings. Then blood was shed in establishing the correctness of pedigrees, now it is influence and prestige, the quest of power and love of money that are at the bottom of all hatreds and animosities. In the days of *Jahliyyat* (Ignorance) people indulged in all sorts of vices and immoralities and gloated over it and were openly proud of it, now the most debauched profligacy is practised under the mask of piety and righteousness. In those days robbers and dacoits plied their nefarious trade openly as highwaymen, now people are defrauded of their hard-earned money by those who come to them as social reformers, religious teachers and political leaders. In fact we have relapsed into that morass of vices and depravities from which Islam had taken us

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out. Neither was God worshipped then, nor is He adored now." (*Peshwa.*)

Iqbal Ridicules the Holy Prophet

In view of the extremely sad plight of the Muslims over which Muslim leaders of all shades of opinion, Iqbal being one of them, had shed tears of sorrow and grief it is for the learned Doctor to decide whether such a state of affairs warranted the advent of a divinely-inspired teacher or whether only " a Promised Messiah has been provided to satisfy the expectant attitude of the masses." In spite of what irreverant and highly insulting epithets he may use for the Founder of the Ahmadiyya Movement, in view of indisputably reliable evidence of the great mass of the *Hadith*, even the great philosopher cannot have the hardihood to deny that the Holy Prophet had promised his *Ummat* a Messiah who was to appear in our own time according to the prophecies contained in the *Hadith*. If Dr. Iqbal ridicules and holds up to scorn the possibility of the coming of the Messiah, he ridicules the Holy Prophet himself.

Even a cursory glance over Dr. Iqbal's latest pamphlet *Islam and Ahmadism* makes it clear that he himself is painfully conscious of the evils that have been eating into the vitals of Muslim society. He thinks that Mullaism, mysticism and Muslim kings were the three major evils which required to be entirely eradicated before Muslims could make headway in any walk of life and he is of the opinion that Sir Sayyad Ahmad and Sayyad Jamal-ud-Din Afghani did all the work that was required to be done in this connection.

Muslims had lost all hope

It is difficult not to acknowledge the great services that the two Sayyads did to the Muslims. They did indeed create a revolt against these evils and were, to

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a certain extent, successful in undoing the harm done by them. But the malady of Islam lay much deeper than it appeared to Dr. Iqbal. It was that both the Muslim masses and intelligentsia had begun to regard Islam as a spent force. The masses seeing the rapid decay of the political power of Islam and having been ground down to extreme poverty and social misery had lost all hope and finding themselves quite unable to keep abreast with sister communities in the race to lead a respectful life waited for the Messiah and Mahdi to come—the idea that is most distasteful to Dr. Iqbal—and lead them out of the Valley of the Shadow of Death, to victory and glory. The Muslim intelligentsia had increasingly begun to regard Islam as a system which was fit only for the illiterate Arabs in the seventh century of the Christian era and was not at all suited to the needs of the highly-developed human society in the nineteenth and twentieth centuries. They did not say that in so many words. But in their heart of hearts they had become convinced of this fact.

Sir Sayyad School of Thought

The rise of new social and economic problems and the attitude of mind which was the result of the materialistic outlook on life engendered by the mechanistic western civilization had made the leaders of the social and religious Muslim thought in the latter half of the nineteenth century take a defensive position in regard to the objections that were constantly raised against a great many principles and laws of Islam. Islamic injunctions about polygamy, purdah, divorce, interest, Islamic doctrine of *Jihad*, Islamic belief in angels and life after death, plurality of the Holy Prophet's wives, his expeditions against his opponents, Islamic conception of *wahi* (revelation); all were bitterly attacked by Christian and Arya Samaj preachers,

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padres and publicists. Dr. Iqbal was yet in his teens when Islam was engaged in a life-and-death struggle. Sir Sayyad, the late Sayyad Amir Ali, Mr. Khuda Bakhsh, Mufti Abduhu, Mr. Ahmad Hussain, Barrister, Maulvi Chiragh Ali, the late Maulana Shibli —all these Muslim leaders either wholly succumbed to the tearing and shattering western criticism characterizing some of the Islamic principles and practices as primitive and meant only for the Arabs, denying altogether their universal application and interpreting others in a manner which was completely foreign to the whole spirit of Islam. Dr. Iqbal opened his eyes in a world where Islam had come to its own by the brave and courageous defence the Founder of the Ahmadiyya Movement had put up and by the beautiful and wholly unassailable exposition he had given to the Islamic teaching. Giving up the weak-kneed policy of Sir Sayyad school of thought he adopted an aggressive attitude and like a great general of Islam maintained and proved in his masterly works which deal with all sorts of religious problems, that wherever Islam and western civilization were in conflict, it was western civilization and not Islam that was at fault. It is not a remote possibility that if God had not raised Ahmad, the Founder of the Ahmadiyya Movement, the apologetic tone that Sir Sayyad school of thought had adopted to meet the challenge of the so-called western scientific learning would have changed Islam out of all recognition. When we study the writings of these weak advocates of Islam this fact becomes quite clear. Sir Sayyad was so much over-awed by western criticism that he practically denied revelation, the efficacy of prayer, angels, prophecy and supernatural signs, and described the Quran as a dry book devoid of the miraculous and

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"went so far as to place the Christian Bible on a par with the Quran, as no less, and no more, inspired, holding that the Bible has not been corrupted by the Christians. One of his watch-words was, 'Reason alone is sufficient guide'".*

Maulvi Chirag Ali was one of Sir Sayyad's great admirers and friends and a writer of note in those days. About this gentleman we are told that he possessed 'a far greater amount of daring and spiritual freedom than the present-day Indian apologetic writers ever show'. He defended in his *The proposed political, legal and social Reforms in the Ottoman Empire and other Muhammadan States*, a position exactly identical with that maintained in the universally-condemned book of the Egyptian Sheikh Abdur-Razzaq *al-hukm fil-Islam* (Government in Islam), *viz.*, that Muhammad never intended to reveal unchangeable rules for civil and political institutions and that he had only given to the world spiritual doctrines and moral reforms.†

Sayyad Amir Ali, a well-known exponent of Sir Sayyad's school of thought who lived in England for many years and wrote several very useful books, too, like his great leader was terribly frightened by western criticism of Islamic principles and laws and felt the necessity of adapting them to the current western thought. Let us see what Christian writers think of his defence of Islam. "Syed Amir makes bold to state that the Quran is the product of the mind of Muhammad, and reflects the processes of development of his religious consciousness."‡ About polygamy the same distinguished writer says: "polygamy in the present day is an adulterous

* *The Ahmadiyya Movement*, by H. A. Walter.
† *Islam in India to day*, by Handrik Kraemer.
‡ *Indian Islam*, by Dr. Murray T. Titus, D. D. quoting from *The Spirit of Islam*, pp. 398, 399.

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connection, and is contrary to the spirit of Islam."* Another equally highly-placed Muslim writer speaking of the Quran calls it "a collection of sermons, commands and instructions, delivered and issued from time to time as occasion required..... and you have to interpret the Quran quite naturally as any other book or historic document."† The late Professor Salah-ud-Din Khuda Bakhsh of Calcutta was another modern-minded exponent of Islam who defended Islam and the Holy Prophet 'in his own way.' He says "We do not despair of human progress.....nor have we any sympathy with the class of men (unfortunately the larger portion of our community belongs to that class) who take it for granted that our religion and our social system admit of no corrective, or call for no improvement. Such a theory were subversive of all progress. .....It would be the merest affectation to contend that religious and social systems, bequeathed to us thirteen hundred years ago should now be adopted in their entirety without the slightest change or alteration."‡

Islam Needed a Divine Teacher

Such were the leaders of Muslim religious thought who had taken upon themselves the defence of Islam and still Iqbal thinks that Islam was safe in their hands and no divinely-inspired teacher was needed to put up a true and real defence of Islam and by dispelling the clouds that had darkened its beautiful face, present it to the world in a form incapable of being assailed. That primitive Islam which was introduced into the world and preached by the Holy Prophet is now being preached in its pristine purity

* *The Spirit of Islam*, Calcutta, 1902, p. 216.
† Sir Ahmad Hussain, O.P. Cit, 39, 83.
‡ *Essays Indian and Islamic*, pp. 219-20.

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without anymodification, alteration or even adaptation by the followers of that great divine Teacher, who, Doctor Iqbal thinks, was an instrument in the hands of decadence, from the heart of that country from which emanated the criticism which intimidated Sir Sayyad, Sayyad Amir and others of their way of thinking, Doctor Iqbal being one of them, into interpreting Islamic principles in a manner wholly conflicting with its spirit and essence. Before we proceed to deal very briefly with the signal service that the Promised Messiah, in denouncing and reviling whom Dr. Iqbal feels a special pleasure, did to Islam we quote the opinion of a well-known Christian Missionary who has made a special study of Islam in India to-day, to show that philosophers and poets with all their "inductive reasoning and critical thinking' cannot properly understand and realize the spirit of Islam and Reformers inspired by God are needed even 'in the present adult stage of mankind when it has acquired the faculties of reason and critical thinking.' The Rev. Hendrik Kraemer says as follows about Iqbal's *Reconstruction of Religious Philosophy in Islam*:

> The originality, brilliance and wide knowledge, displayed in these lectures by Sir Iqbal, cannot conceal the fact that the idea of God is wholly submerged in that of the stream of creative life (Iqbal is a very diligent student of Bergson), and that Islam as a *religion* is killed in the attempt to save and glorify it by presenting it as the herald of modern approach to the world as an object of human knowledge and investigation.....

Islam Regenerated and Revitalized

It is not possible for us to show adequately in the very limited space at our disposal how from a discredited, defeated and deserted Islam which was offering a very feeble defence to the gashing, slashing and tearing western criticism, the Founder of the Admadiyya Movement